

BLUE GRASS BLADE.

EDITED BY A. H. A. T. Parker
High and Ashland
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WEST OF GOOD MORALS.

LEXINGTON, KENTUCKY, SUNDAY, JUNE 19, E. M. 304.

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\$1.00 A YEAR.

SATOLLI

TO DINE WITH ROOSEVELT
And Secretary of War Taft—Cardinal
Gibbons, It is Said, Will Accompany the President.

Baltimore, Md., June 11.—Francis Cardinal Satolli, prefect of the Congregation of Studies in Rome, reached Baltimore today. Tonight he is the guest of James Cardinal Gibbons, with whom he will spend a part of Sunday. The visit of Satolli has been considered speculation, especially by his literary, when originally made public, did not include Baltimore. It is believed that Monsignor O'Connell realized that Satolli has made a mistake in publicly slighting Cardinal Gibbons and finally prevailed on him to pay his respects to the Baltimore Cardinal. Those close to Satolli say that his visit is one of a personal nature, but it is taken with a grain of salt, the true object of the mission, it is alleged, being to endeavor to establish a nunciature in Washington, thereby establishing diplomatic relations between the United States and the Vatican.

It has been learned to-day that Satolli will dine in Washington on the night of Sunday. The following night he will be the guest of Secretary of War Taft. It is understood that Satolli was made to understand that these functions could only become possible by having Cardinal Gibbons as one of the guests, and it is now a part of the program for Cardinal Gibbons to be present at both the Roosevelt and Taft dinners. Satolli will leave here Sunday afternoon for New York, and will begin a part of his Western tour Monday.

Comment—The Liberals of the country should keep their eyes on the visit of Satolli. The Catholic church has been trying to get this country to send a minister to Rome and have one of its own accord here for a long number of years. At every presidential campaign the attempt is made to elect a president who will permit the church to have its power.

Look out, or they will succeed. The above clipping is taken from the Sunday's Cincinnati Enquirer. You will see that while it is short and snappy, it is not without a word of objection will be raised and no comment made in the press, notwithstanding it is clear to every one, just what Satolli is here for.

At the last election in Kentucky and the Republican power, were imperturbed by the church, and the whip of the Catholic vote held over them. McKimley was afraid to stand the church off, but he could not be elected without the Catholic vote, and as it was disallowed, he had to give it.

I have seen where Republicans themselves have stated that the election cost the Republican party \$20,000,000. Just how much the Catholic church got no one knows, but probably from one to five million.

Now it is at work again at this coming election. Satolli is to dine with Roosevelt and Secretary Taft. As you remember, was sent to Rome, in the capacity of Ambassador by Roosevelt, for which Satolli ought to have been thanked. He is a paper in the country, said a word when Roosevelt put out a feeler as to how the people would vote.

But he had to do it. The Catholic Church was suspended over his head. It is suspended now. It is either send an Ambassador to Rome or shell out your millions if you want to be elected.

Taft is training as Roosevelt's successor. He told a lot of plain lies about the good deeds of the Catholic priests in the Philippines when every one knows that the constant war there was due to their extortion, brutality and vice.

Be sure that Rome will get either some mighty strong and sure promises from Roosevelt or an enormous slice of the Republican campaign fund. Roosevelt is a conscientious man, but let every American be on guard or Rome will accomplish her object and have been in the mire of tyranny and beastly bigotry. The closer I look into public affairs the more I am convinced that the only way for an American patriot to vote is to find out what priests and plutocrats want and what they are for, and then just vote the opposite.

MORE ABOUT JULIAN RENFRO

In addition to what I have printed about Julian Renfro the Chicago Evening-American's account adds the following:

Renfro regained his normal strength rapidly, but did not speak could be heard. Realizing that he had been stricken deaf and dumb, and believing that his challenge to God brought on his affliction, friends summoned Rev. W. S. Crosby, assistant pastor of Moor Church. The clergyman called and engaged in a written conversation with Renfro, a part of

which is reproduced, word for word, as taken from the original notes.

"God loves you," wrote the pastor on the tab.

"What did you do? Did you believe what you said? What do you think about it? To which Renfro answered: 'I didn't believe there was a God. I believed what I said, but now I am satisfied that there is a God, and that I am wanted in his service.'"

Now Believe in God

"Why do you believe there is a God?"

"Because I said that I would not be here there was unless I was stricken deaf and dumb. A flash from His countenance struck me down—a blow from His eye which was a flash of lightning."

"Did it tell you to the floor?"

"Yes."

"Do you now believe in God?"

"I do."

The minister told Renfro that God was sending him a warning, and the youth replied in writing:

"I feel that way about it and think that I shall remain this way until I have prepared to work for Him. My life is now His to use as He sees fit. I shall go home and apply all my time in learning of Him and when I am fit to do His work I shall be all right."

ANGEL'S REFERENCE

MAN WHO WAS STRICKEN DEAF AND DUMB IN CHICAGO WRITES OF VISION.

CERTAIN HE WILL RECOVER.

Believes his Afflictions of Divine Origin and That the Cure Will be the Same.

New Orleans, June 6.—"At the time I lost my hearing I saw a beautiful light in one corner of the room. It remained me of lightning. In the midst of this light there appeared an angel to remember the scene perfectly. The vision lasted for a few moments only, then disappeared as suddenly as it came."

The words were written today by St. Julian Renfro, who was stricken deaf and dumb in Chicago last Tuesday immediately after he had expressed disbelief in the existence of God. Renfro is at the home of B. A. Barrow, 303 Seventh street. He will go to Shreveport, where his mother lives in a few days.

Writes of Affliction.

In further description of his experience he wrote:

"I told my friends that unless the God they believed in would strike me deaf and dumb I would not believe there was one. Almost as soon as I finished the sentence the power of speech was taken away from me, and a few minutes afterwards I was unable to hear anything my friends were saying, nor was I stricken so suddenly that I hardly knew what had happened. I tried to address my friends, but that was impossible, and since that day I have been unable to hear or utter a word."

Believes in God

"Now I am sure there is a God and have every reason to believe that God wants me to work for him. From now on I shall spend my life in His service."

"I am confident of getting all right. I believe in power will be returned to me through the same source from which I was relieved of them."

Renfro said he would not consult a specialist nor try any other way to secure scientific relief from his affliction. He was asked regarding a state in a Shreveport dispatch to the effect that he was greatly affected by the crowd of the cock. He wrote in answer that he was extremely nervous at times, but did not remember exact on his nervous system. "While I am of a nervous nature," he wrote, "I cannot be shaken as easily at that."

Owensboro, Ky.—You will see by the enclosed clipping, under the same headline, the brutality of two black men, one black and the other white and a father who kills his child and a preacher at that.

Men who can uphold that hideous hell can do, and will do, almost anything in the calendar of crime. Both are ripe for mob violence, and the preacher is the worse of the twin.—W. L. COPPERSMITH.

MRS. HEIRY

ADDRESSES THE READERS OF THE BLADE ON DR. WILSON'S TRIP TO ROME.

The time is rapidly approaching for the convening of the "International Freethought Congress" which meets in Rome, Italy, in September. The National Liberal Party with the Blade for its organ, inaugurated a movement for the Liberals of the United States to be represented at this Congress and Dr. J. B. Wilson of Cincinnati, Ohio, one of the ablest Liberals on either side of the Atlantic, was unanimously selected as the representative of Freethought in America.

The plan to raise the funds for this extensive trip, and important mission was that Dr. Wilson was to write a book, giving the proceedings of the Congress, and his impressions of status of Freethought as exhibited at this Congress. It was hoped that at the low price of \$1.00 enough copies of the book would be subscribed for to make the work and to pay the expenses of the trip. As the time for the Congress is so near it is evident that the plan to raise the funds will not be sufficient to carry out the original plan.

If 1,500 copies of the book at \$1.00 per copy had been subscribed for, the expenses of the trip could have been met and the National Liberal Party would have been enriched by one of the most valuable works of our time, as no man but a Liberal could so well fitted for this gigantic task as Dr. Wilson. He is one of the clearest thinkers and strongest writers of his day and so been an observer that nothing at the great Congress of Rationalists.

Let me know that Dr. Wilson is a prominent pro pro to the root of all ills and his unimpaired intellect, logic, and fearless championship of Rationalism should excite the admiration, gratitude and respect of all Free-thinkers everywhere. I feel sure that no delegate to the Rome Congress will compare favorably with Dr. Wilson and that he will honor the cause of Freethought and the National Liberal Party as Freethinkers of the United States will honor him by sending him as a delegate.

Since the publication of a book with the small amount that has been subscribed is impossible, the honor of our great cause, and that American Rationalists may not be unrepresented at the Rome Congress, I propose to the subscribers of this fund that all the 500 persons who have subscribed to this fund send in their subscription at once to Treasurer Morris Sachs, Atlas Bank Building, Cincinnati, Ohio, and the expenses of Dr. Wilson to the Rome Congress, with the understanding that he will participate in the deliberations of the Congress, and all points bearing on it from notes taken on the trip, such articles as he may wish to publish in the Blade on his return from Rome.

Even \$500 will be a small sum to cover the expenses of this trip and gather all the information necessary. I am sure that educative and entertaining articles Dr. Wilson would give us would be worth ten times the amount each one subscribes.

Let all the subscribers to the Rome Congress Fund signify their willingness or unwillingness to adopt the plan herein suggested by sending at once a postal card with their assent of dissent to Treasurer Morris Sachs, Atlas Bank Building, Cincinnati, O. If American Freethinkers are to be represented at the Rome Congress some decision must be reached in the next two weeks.

I personally submit this plan of action to Dr. Wilson, or the officers or members of the N. L. P. For the honor of the cause to this matter at once so a decision can be arrived at. If this plan is accepted let all subscribers to the fund pay in their subscriptions at once to the treasurer.

For the honor of mental liberty let all subscribers be unrepresented at the Rome Freethought Congress.

JOSEPHINE K. HENRY,
Versailles, Kentucky.

ANOTHER SUGGESTION

If the above plan to send Dr. Wilson to Rome be adopted I further suggest that just before his departure to Rome Congress the Blade publish a list of all the subscribers to the fund, and the regularly appointed delegate of American Freethinkers to the Congress, bearing in mind that the co-workers in other lands. In this issue let the Blade publish a list of all the Freethought publications in Amer-

ica giving the location and name of editor of each one, also the names of Liberal organizations with names of officers.

Articles of greeting and information regarding the status of Freethought in America will bring the workers of all lands in touch with each other, strengthen the cause, and cheer the courage of the workers.

It seems to me that it is peculiarly fitting that the Blade that has fought so heroic a battle for Freethought for 20 years, should get out such an issue, and peculiarly fitting too, that Dr. Wilson, who, for the great cause, has as it were, at times

"Stood on the burning deck, When all but him had fled"

Should bear this issue across the seas and distribute several hundred copies of it to the delegates at the Rome Freethought Congress.

This idea may not be worth anything, but I send it on just as it occurs to me.

JOSEPHINE K. HENRY,
Versailles, Kentucky.

DR. WILSON'S

FRIENDS ARE REQUESTED TO REMIT THEIR SUBSCRIPTIONS AT ONCE.

Shall Dr. J. B. Wilson represent American Freethinkers at the coming Freethought Congress of the world? And is it a physical impossibility to raise a fund of one thousand dollars for that purpose?

Let the reader decide for himself. As to the sentiments entertained by Dr. Wilson's friends in Cincinnati I would say that it is the consensus of opinion that the Doctor shall go to Rome and that a thousand dollars ought and can be raised.

Yes, we have about \$300 in the bank and about \$50 in the Blade office. We still have \$300 to collect from those who have subscribed, and if they will remit the amount of their subscription at once there is no question as to the Doctor's ability to make the trip and publish the book on his return.

If the three hundred subscribers will remit at once I will guarantee to raise one hundred dollars in Cincinnati in addition to former subscription.

\$500, and I am sure to receive the other 250.

Hence it ought to be an easy fact that the President of the National Liberal Party will be able to make the journey and publish book.

All we ask now is for the subscribers who have not paid the respective amount of their subscription to do so at once, and if possible to get their friends to subscribe and remit.

MORRIS SACHS,
Atlas Bank Bldg., Cincinnati, O.

ROME CONGRESS FUND

It is the desire that Dr. J. B. Wilson represent American Freethought at the World's Congress of Freethought to be held in Rome, Italy, next September. Dr. Wilson is president of the National Liberal Party and is a thoroughly qualified to participate in the deliberations of the Congress. On his return from Rome the Doctor will write the history of the proceedings of the Congress, and it is needless to speak of the Doctor's versatility and ability to write such a book.

The price of the book will be one dollar, and as the expense will be very heavy it is hoped that all who are able will subscribe for as many books as possible.

All money received is deposited in the Central Trust and Safe Deposit Company, of Cincinnati and will be acknowledged through the Blade.

Contributions and subscriptions (with and without receipt) will be received by the Secretary of the National Liberal Party. Address:

MORRIS SACHS,
Atlas Bank Bldg., Cincinnati, O.

Condition of Fund	
Total Subscriber	\$661.00
Amount in bank	300.50
Amount sent to Blade	50.00
John C. McGinnis, Lawrenceburg, Ky.	
Ky. \$12.50; J. L. Peebles, Tittusville, Pa. (additional); J. W. H. Alcorn, Tittusville, Pa. 2; R. F. Smith, Whatcomb, Wash. 1; A. E. Wright, Whatcomb, Wash. 1; W. L. Miller, Whatcomb, Wash. 1; C. Senior, Whatcomb, Wash. 1; J. M. Carnahan, Whatcomb, Wash. 1; Louis Kolb, Cincinnati, O. 1; Dr. T. J. Bowles, Muncie, Ind. (additional); N. W. Noble, Cincinnati, O. 1; Chas. Watts, Chillicothe, O. 1; Dr. A. W. Nelson, Cincinnati, O. 1; W. H. Morrow, Ada, O. 4 pd; Jno. Guel, Kenton, O. 1 pd; E. B. Lockhart, Eastabuchie, Miss. 1 pd; B. McClanahan, Eastabuchie, Miss. 5 pd; H. T. Ruff, West Liberty, O. 1 pd; W. J. Trehan, Alexandria, Minn. 1 pd; Thos. Duell, Idaho, Kas. 2 pd.	

"THREATS"

HURLED AT THE POPE

BY ITALY'S PREMIER IN THE CHAMBER OF DEPUTIES

CHURCH WARNED TO KEEP HANDS OFF POLITICS.

HEATED DEBATE ON THE VISIT OF PRESIDENT LOUBET

Provokes bold utterances from the Extreme Parties Against the Authorities of the Vatican.

Rome, May 30.—The Chamber of Deputies was crowded to-day to hear the discussion on the interpellation of the attitude of the Government toward the Vatican protest against President Loubet's visit. Sig. Mazza, Republican, called the note of the papal Secretary of State, Mery del Val, a perfect insult. He recalled that the Pope had not protested against the atrocious offenses to religion in France. His Holiness had now risen against a King who according to the Vatican, had stolen the pontifical patrimony, designating His Majesty as a usurper. The note, therefore, was a declaration of war.

Sig. Mazza asked the Government to take energetic action to prevent the invasion of the church into the kingdom's affairs. The Government had forgotten all pride and the national dignity in answering the Vatican insult by giving hospitality to Cardinal Savaignac when the King on Saturday went to Bologna. The Government permitted the people of France to defend Italian rights.

The Liberals and the extreme parties applauded, and the galleries joined.

The Vatican Arraigned.

Sig. General Radice, called out that "this time the Vatican is not protesting, but bleating." Sig. Cabrinis, Radical, interrupted by exclaiming: "All baying." (Laughter.)

Signor Giolitti, continuing, said that Italy had less to fear from the papacy than from other countries. Being near the Vatican she could always see preparations behind the scenes. He complained that the Pope, who in his career before he became Pontiff, saw, appreciated and profited by Italian unity, should now as Pontiff, have as his inspirer and executive against Italy a foreigner, Cardinal Del Val.

Premier Giolitti, who arose amidst a breathless silence, said that the Vatican note naturally was not communicated to the Italian Government. France had answered as she thought best. The affair was one in which Italy could not interfere. The Vatican had not contained a phrase regarding the King of Italy, but the effect produced was such that they must be extremely glad of the existence of that phrase as it had offered Premier Combes the opportunity to make a statement so flattering to Italian patriotism.

Cheers For Combes.

The crowded galleries rose and applauded for five minutes, crying "Viva Combes."

Signor Giolitti said that the note contained the usual protest which the Vatican has been repeating for 34 years. Italy has no reason to change her policy. She does not fear the invasion of the congregations, as she has laws to protect herself. If these laws are sufficient she will make new ones. To fear that the country cannot protect itself against the influences of foreign congregations is to insult Italians. The state and the church must be as two parallel lines which never meet. Both must enjoy liberty.

"It will be worse for the church on the day she illegally interferes in the affairs of the state," concluded the Premier.

Rev. Whitsett formerly of the Baptist Theological Seminary at Louisville seems likely to occupy the presidency vacated in the University of Tennessee by Dr. Dabney, who is to succeed Dr. Ayres at Cincinnati.

Whitsett was fired out of his position in Louisville, because of his hostility. A lady in Dog Penell precinct, who is (supposedly) a good Presbyterian, said of Whitsett that the only charge the Baptist had against him was that he went to Jerusalem, and came back and told the truth about it.



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When you send your subscription say whether you are a new or old subscriber.

The address slip on the paper will give you the address of the office. Send all notices and change orders as the subscriber pays.

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"THE DAMNED STUFF CALLED ALCOHOL"

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the deaths of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives asking for bread of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffold upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever separate"—GRANT.

"In no sense whatsoever is this government founded upon the Christian religion"—WASHINGTON.

"The divorce between Church and State should be absolute"—Garfield.

WANTED—The name and address of every farmer in the U. S. that has a drilled seed well, or cotton-planting machine, or any other contrivance having one put down. Mills & Rose Co., (well specialists,) Mead, Wisconsin.
1-17r.

"SPRIT"

NEW CHRISTIAN CULT WHICH IS NOW THE TALK OF THE NEWSPAPERS.

Universal Love, Non-Resistance and Common Ownership of All Things, Including Wife and Child, the Cardinal Principles.

You have all, no doubt, been reading about the "Spirit Fruit" cult, with headquarters at Lisbon, O. The majority of Presidents, Generals, great men, and great things generally come from Ohio. Mormonism first took root in Ohio, and now we have "Spirit Fruit." Jacob Behlert is the Father, Son and Holy Ghost of this new addition to, or rather new edition of, poly and undeveloped Christianity. His is not an entirely new brand, but he claims to have discovered the spirit-essence of the Christian life.

The papers are making a big sensation out of it, and it is the talk of the country.

The amusing part of it is that they have not been able to take the sensation on to Infidelity, Socialism and anarchy, for Behlert claims that Spirit Fruit is the true Christian life.

Behlert's society is called "The Spirit Fruit Society," and he edits a monthly paper entitled "Spirit Fruit."

He has established headquarters on a hundred acre farm near Lisbon, Ohio. The farm is under a fine state of cultivation, and the house is a mansion of fourteen rooms. Here live ten men, and as many women, and a whole lot of children, who are called "the love child."

The type of government is communal. What is mine is yours, whether it be money, wife, husband or child.

Some Remarkable Statements. Investigation has so far brought out some interesting statements in connection with the "Spirit Fruit" farm. Not the least remarkable of these are some of "Jacob's" own statements.

He states that the "Spirit Fruit" farm is nobody's property. It belongs to the whole world.

He declares that, in the spirit of his belief, which he hopes to make universal, his wife is not his wife, but the wife of his wife, his children your children, your children his children.

He affirms that it is wrong to resist. If you want to nunch off his head he will not raise a hand to stop you.

He says that on the "Spirit Fruit" farm the members are free to choose any one they like, and that they all love each other like brothers.

A practical instance of the extreme unconventionality of his ideas is found in the person of Evelyn Gladys Bell, known as the "Love Child."

This little girl is the child of Behlert's sister, Mary Bellhart and Ralph G. Bell, both present members of the colony. The parents are a married couple who desire marriage, Jacob Behlert explaining that they do not care to selfishly possess any one person, but desire to live the life of "universal love."

A Vague Career.

Behlert is a native of this country 37 years of age, and his parents were German Lutherans. After having spent several years in Germany he became a Seventh Day Adventist preacher at the age of 21. Two years later he felt that he was needed in America, and went to Battle Creek, Mich. where he took a course in nursing in the sanitarium. It was here that he conceived the notion of healing by prayer, but after effecting several cures he was ordered to leave the place. He then devoted himself to an investigation of mental science, Christian Science, theosophy, the Protestant and Catholic religions, and then single tax, Socialism and political economy.

From these investigations he decided that most people were living on a false plane, and that the economic and political systems are false and unjust. He says he came in to consciousness of the fact that he was his own and decided that the universal is only a manifestation of spirit; that man only acts through himself the universal will. He recognizes the universal law of love to which all material things are subject, and maintains that the moment an individual wills is asserted antagonisms are created. The cult recognizes no persons God.

Christ and Mary Magdala.

Behlert illustrates and proves his propositions by the Christ-life, although he makes no pretensions of being a reincarnation of Christ, or a prophet of any kind.

The peculiar thing and the one claiming greatest credit in his cult is its sex relation. The public and Christians in particular, are horrified over its free love and universal love, but Behlert disclaims free love in the abstract, but admits that it is allowable in persons who have advanced to the stage of what he calls "universal love."

He says that universal love was the teaching and practice of Jesus, and is astonished that Christians should be at all surprised at his stand, as it is identical to that of Christ.

He illustrates this in the relation of Christ to Mary Magdala, the love existing between them, and identifies the "Spirit Fruit" brand now advocated by himself. And we find, standing side by side, the same phases of Christian manifestation, are compelled to wonder at Christian inconsistency, for we know that if Christ were here now to this country and make a gospel tour with Mary Magdala, he would be known as that a common prostitute, not a Christian dove would be open to him, and should be preached the very doctrine that Christians now venerate, such as coming to bring a sword and putting on again the filthy and should be go into Chambers of Com-

merce and revile the money changers, and drive them out with a cat-o-nine-tails, but be arrested as an anarchist or free love lunatic, and never be hung or sent to an insane asylum.

An indefinable sense of ecstasy takes possession of the youth. He does not understand it, but somehow feels that by being gods he is secured, and worshipping, he will become more rapidly in the affections of the maiden to whom he is sexually attracted.

Instinctively he feels that she is emotional and religious, and that she will be drawn to him in this way to win her. He neither thinks nor reasons, but instead is led helplessly on by a blind impulse he does not understand, nor try to understand.

It is very easy to go him to join church at this time. He imagines that he has gotten religion, and does not know that the more beautiful, more refined and more virginal passion is pulsating like bounding floods through the great red rivers of his being, and which is the all directing power controlling him.

Let his girl remain away from church, and you will note how soon his ardor for worship dies. Soon, he too, will remain away, and it is not long until it is found among the ranks of the backslider.

I am talking from experience and observation. I have seen many a young man, I have been saying by showing how at a critical time in his religious life, that love which he calls the sex instinct dominated the sense of worship.

In my case, it kept me out of the church, and I remember the name of the clergy who so frequently make public sessions along this line.

A Pair of Patted Pans.

A big revival was on. I went every night and twice Sunday. I went chiefly because I became tired and there I had no where else to go.

After listening for two weeks to the music and sermons, and to the shouting and appeals for sinners and all the girls joining, I began to feel that I was being deceived, and I began to feel that I was being deceived, and I began to feel that I was being deceived.

When I was not laboring under a sense of "conviction," I was looking at the girls, and I was looking at the girls, and I was looking at the girls.

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bringing them thus together, it promotes sexual attraction and has the tendency to effect a union of the two emotions—that of worship and the sex instinct.

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In my case, it kept me out of the church, and I remember the name of the clergy who so frequently make public sessions along this line.

A Pair of Patted Pans.

A big revival was on. I went every night and twice Sunday. I went chiefly because I became tired and there I had no where else to go.

After listening for two weeks to the music and sermons, and to the shouting and appeals for sinners and all the girls joining, I began to feel that I was being deceived, and I began to feel that I was being deceived, and I began to feel that I was being deceived.

When I was not laboring under a sense of "conviction," I was looking at the girls, and I was looking at the girls, and I was looking at the girls.

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When I was not laboring under a sense of "conviction," I was looking at the girls, and I was looking at the girls, and I was looking at the girls.

to come to ask you to go with the Lord's people. I thought you would be of your own accord. You are one of my favorites. You are such a good boy, Johnny, Johnny, don't you want to love the Lord? Don't you want to go to heaven, and meet all the loved ones there, and be an angel by the side of Jesus?

I began to sniffle as soon as she began to talk. I thought she was crying, and I thought she was crying, and I thought she was crying.

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WINCHESTER

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Joe Smith's position very plainly, but not their own.

The Blindness of Women.

The reason that nunneries, free love and polygamy institutions flourish today is due, first, to the excessive sentiment, and second, to the small amount of common sense.

But few women can see that they are in the potential traps of designing men, the shadowy bodies as well as their souls are made a religious commodity.

Take this for instance. There is not a woman of normal mind in the whole country who has been a mother, could not be so, who has not seen that her husband was the father of her child.

But strange to say, the great mass of women believe that a woman's father is the father of her child. This is a very old and very foolish idea.

It was not a mental influence the girls exercised upon me. It was that strange, indefinable, incomprehensible influence of sex, which at certain periods of development or decay will control, prejudice, sway, advance or retard the mind.

The church is a meeting place of the sexes. It affords superior opportunity for sex attraction. Neither the practice of sex, which at certain periods of development or decay will control, prejudice, sway, advance or retard the mind.

It was not a mental influence the girls exercised upon me. It was that strange, indefinable, incomprehensible influence of sex, which at certain periods of development or decay will control, prejudice, sway, advance or retard the mind.

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—VIA—

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REV. DR. ULYSSES GRANT WILKERSON

Campbellite, Texas, Repeats the Dose, in "The Firm Foundation." Before Getting the Condition of My Pulse and Temperature in the Blade.

IS THERE A GOD?

(From The Firm Foundation.)

We must have better evidence than the bare assertion that if God possessed the power to prevent suffering He would do so. Who knows, if we reject the testimony, but that He will damn us all eternally? Suppose that we should take the position that blind and unreasoning nature is responsible for these conditions, it will not help out the dilemma. If blind and unreasoning nature inflicts such punishments in this state of existence, either through rational or irrational agencies, as we find by experience to a demonstration she does, if there be no God, who can say that she will not do so in a future state? Ye advocates of this Godless theory of atheism, the burden is on you. Gird up your loins like men and answer. If you affirm a negative, it places the onus on you to prove it. "True, it places you in the position like the fool who said in his heart there is no God. But perhaps you will say as Editor Moore says in his article, "I did not kill a man last night, yet if I had to prove I did not, I could not do so." The examples are not similar. For no man accused of you of killing a man, and by far the greater portion of the human race has always believed in a God. If a prima facie case had been made out against you for murder one thousandth part as strong as the case is made in favor of the existence of the God of the Bible, the burden would be shifted to your shoulders and you would be called upon to establish your innocence. And you would have to use testimony to establish it, too. You would have to show the witnesses were sane, and had sworn falsely, for the biggest liar on earth can tell the truth at times, and if you should prove the witnesses unworthy of credit, it would necessarily follow that they had lied in this particular instance. Thus on one is shown the predicament in which the atheist places himself.

No wonder the Psalmist was led to exclaim: "The fool hath said in his heart 'There is no God.'"

Again We find wise, wholesome governments, governments that even infidels admire; governments founded and administered by our wise and good forefathers—the special boast of the infidel: Washington, Franklin, Jefferson, Payne and others. Yet that government inflicted severe punishments. Many and many were imprisoned, tortured, hanged, and executed, and with the sanction of these men. Were their intelligences like ours? Does the fact that they inflicted punishments on lawbreakers prove that they did not exist? Such is the logic of Editor Moore and his doctor correspondent.

One more example. There was Abraham Lincoln. The infidel will give him credit for being one of the best of men. His justice, mercy, generous, kind and loving disposition has perhaps seldom if ever been equaled, not often equaled. Yet what did he do? By his express authority, in obedience to his direct commands, Sherman marched through Georgia and the Carolinas, under the very flag of the great and humane government of the United States, with its entire sanction and this great, good, generous Lincoln at its head. Yet in this march Sherman destroyed more property, more life and caused more suffering, both of the innocent as well as the guilty, babes and sucklings as well as old, hardened reprobates, than a dozen Mont Pelee eruptions and Galveston floods together. But perhaps you will say that it was necessary, was the shortest way to end the unfortunate and cruel war that was causing so much suffering after all than it inflicted. That the sufferings of the innocent with the guilty was a consequence not intended, and could not be prevented; that those people brought this on themselves and that it was a punishment they deserved for their own misdeeds, etc. And when you do, you answer all your own objections and arguments to God and His works which are so far above man's works that man cannot even criticize them intelligently. And when you are made to realize the wonderful Architect of the universe, he reminds us of old Tom Carls' little fly who, with his half inch vision, sits upon a noble structure, unable to see the beauty or utility of the grand whole, nor the purpose for which it was created, seeing perhaps a splinter or a nailhead that obstructs its own insignificant vision, wondering why the architect had left it there and criticizing him for his stupidity in doing so. "Canst thou by

searching find out God?" You could not make a world if you should try. Your wisdom and power are too limited. Neither could you govern one after it was created. In this respect man has been tried and found to be a failure, too. Then will he in his presumption attempt to criticize the works of the great Being who can make one. Who has made one and places it in evidence itself so that none can dispute it and say that He is not governing it right? Oh, vain man; who art thou?

But suppose the great Ruler of the universe, whose ways would necessarily be inscrutable to finite beings like ourselves, had chosen to interfere in the Mont Pelee eruption, or the Galveston flood, and to have saved those people by miraculous intervention. Certainly no one will question that there is a God He could have done so, had it been His will. He would have been doing something that the infidel has always made the subject or more ridicule than all things else combined, with which he has proved the Christian, calling him superstitious, foolish, silly, childish, etc. That He would have performed a miracle. And suppose He had done so, it would have been only to have spared them a few days longer at best, for each one as before to chase his favorite phantom and shortly to sink into the grave and be no more. If He was responsible for their death, who can say that it was premature? Perhaps they were not cheated out of much if anything by having to give back the life given to them, and which they had misused, at this time and in this way. And had they been spared at this time, a worse fate may have shortly awaited them—not altogether, it is true, but where is the difference whether we all die at once or each separately, so far as death is concerned? All must die. Must you endure the pangs of death. When those people it was only one brief pang and all was over. Had they lived longer they might have been called upon to endure the pangs for days while slowly dying. No one can escape the terrible ordeal. The Bible editor and his doctor correspondent must both soon shuffle off this mortal coil. His death may be painful as was theirs. If so, what condolence can you offer them that will not be due to him?

In all ages, in all countries, in all times, people of all ages—across and across the centuries—dying. The voice of weeping Rachel is not alone heard at Galveston and Mont Pelee, but in all countries and in all times. The air is full of farewells to the dying.

Why single out one single instance like these great catastrophes and wonder that a God would permit them, and because they occurred assume that there is and cannot be an intelligent governor of the universe.

Before you can judge as to whether God acted for the best in permitting these things, you must first possess the infinite wisdom and power that would enable you to govern the universe yourself. Suppose, Mr. Atheist, that I should find you an infinite reason why the God of the universe permits suffering and death, sorrow, etc. Who would furnish you with a mind to comprehend it? You could as easily measure the infinite God with finite powers of conception as you could measure infinity with finite wit. Suppose that God should speak to you in the flaming language of the sky? How would you comprehend him? Because He speaks to you in your own halting, stammering tongue, the only reasonable way He could speak to you, reducing the flaming truths of the eternal world to intelligible human characters, you reject it and say that it is unworthy of Him.

But notwithstanding all this, not withstanding all your Godless theories of atheism, that come up from age to age, exist for a time and then are relegated to the rear, to be heard of no more except for curios, or to be used in demonstrating some of the truths in support of Christianity. I say, not withstanding all this, God reigns and He could speak to you, reducing the flaming truths of the eternal world to intelligible human characters, you reject it and say that it is unworthy of Him.

U. G. WILKERSON.

Answer—There will be people who will say it is a waste of paper and money and time to reprint and reply to the above.

I do not think so. That article is fully as good as the average sermon, and Rev. WilkerSON seems to have fully answered the question that has in it things just as good as we find in the average religious newspaper, and there is no more effective way of showing the weakness of the Christian religion than printing the defenses of it made by its preachers and priests.

"Bare assertion" is no evidence at all. The question beginning "Who knows" has no force.

The remarks about "nature" assert nothing, are of no consequence and demand from me no consideration. This Christian preacher, whose religion is based on the supposition that Jehovah is the only God, assumes that there is no God and until the atheist proves there is no God, the Christian preacher claims that all should confess that there is a God. The atheist can never prove there is no God because no man can prove a negative.

The Mormon assumes that Joe Smith was the prophet of God and says that until we can prove that Joe Smith was not a prophet of God, all people should believe that Joe Smith was the prophet of God; but nobody will ever prove that Joe Smith was not a prophet of God because nobody can prove a negative.

Dowie said he was Elijah and nobody could prove that he was not Elijah because nobody can prove a negative.

The process of reasoning used by Rev. WilkerSON is exactly the same as that used by Mohammed and Joe Smith, and Dowie to prove their claims.

If WilkerSON's argument proves there is a God, the arguments of Mohammed and Joe Smith and Dowie prove that the first two are the prophets of God and that Dowie was Elijah. This is known in logic as the reductio ad absurdum, the principle that which proves too much proves nothing.

For argument's sake I will make some pretensions.

I am now the greatest of all living thinkers. I write continually under the influence of inspiration that miraculously guides me in all that I write so that I cannot write any error. I am morally and intellectually infallible, and this inspiration tells me to write to the world that there is no God and that the Christian religion is a fraud invented by priests to fool the people out of their money.

You may ridicule this and call me a fool and a liar and all that, but I have said and you have—according to your reasoning—to believe what I say until you can prove that what I say is not true, and all the preachers in the world cannot prove that what I say is not true.

Before, however, my assertion of my own inspiration becomes of any interest or importance to the world must prove my inspiration, and, in exactly the same way, before Rev. WilkerSON's assertion that there is a God amounts to a matter of any interest or importance he must prove that there is a God.

Nobody can prove that there is no God and nobody can prove that I am not inspired, but that fact no more proves that there is a God than it proves that I am inspired.

A young man in Chicago named Julian Renfro claims that recently God most signally worked a miracle to show to him (Julian) that there was a God.

All the combined atheistic or Christian genius of the world cannot prove that this miracle did not occur just as Renfro said it did, but all people of common sense understand all the same, that Renfro is just one of the thousand and one liars that are continually making such claims as he does.

But according to WilkerSON's reasoning he and all others are fairly bound to believe that what Renfro said is true until somebody can prove it is not true, and it is essentially impossible to prove that what Renfro said is not true.

Of course if the atheist "affirms" a negative, it places the onus on him to prove it; but no man of good common sense will undertake to affirm a negative.

Common sense suggests that a man may affirm an affirmative or deny an affirmative but no man can affirm a negative.

A man may say that I am a thief or a murderer. Common intelligence understands that I cannot prove I am not a thief or a murderer—one or both—because no man can prove a negative, and therefore the law assumes that no man is a thief or a murderer until somebody proves that he is one or both.

When any man makes any statement that is contrary to the general experience of the people of his age and country the common and natural presumption is that the statement is untrue until the man can prove that the statement is true.

A man named Farris, at Hustonville, in Kentucky, has lately published a book of some kind of supernatural happenings that he has heard of or made up.

Such a thing is contrary to the general experience of men in Kentucky and the common and proper conclusion is that Farris has lied or was mistaken.

WilkerSON says there is a God. No man in Kentucky has ever seen a God or ever saw any man that ever saw one, or heard one, or felt one, or tasted one or smelled one.

It is, therefore, contrary to—or, at

least, not in harmony with—the experience of all the men and women in Kentucky, that there is a God, so that the natural and legitimate conclusion is that when WilkerSON says there is a God he is either lying or mistaken.

We can imagine that men like Farris and WilkerSON may have disorderly imaginations that would make them believe what they say, or we can imagine that, for some purpose of gain or excitement or sensation or notoriety these men might say these things when they did not believe what they themselves, said, but rational and honest people are under no obligation to believe what they said simply because they said them and the fact that WilkerSON is a Christian does not prove that what he said is true, or even intended to be true, any more than the fact that Farris is a Christian proves his spirit rapping story to be true, because the general experience of the people is that Christians are just as liable to lie or be mistaken as other people are, and there is a very strong and rather prevalent impression that all Christians, and especially a preacher, will lie for his religion.

The statement that "by far the greater part of the human race has always believed in a God," is one of the very weak statements of preachers.

Granting that it is true it would not at all prove that there is a God, because the fact that at one time, nearly everybody, including the Bible writers, believed that the world was flat really proved that it was flat.

If what the greater portion of the human race believes is what is true, that, at once, decides this question against Rev. WilkerSON, for two-thirds of the human race not only believe the Christian religion is not true but say the Christian religion is a vile delusion that makes wars and many other varieties of misery.

Of the eighty millions of people in the United States, the statistics of the churches say that only twenty millions go to church and various preachers are now accounting for the prevalence and increase of crime by saying they come from the increase of atheism; so that the alleged fact that the greater portion of the human race believes in a God is no argument for Christianity.

To say that any portion of the human race has always believed in a God is simply stating what no man can possibly know as the history of the human race is very short as compared with the existence of the race.

No man, in any civilized court in the world, under any circumstances, is either upon to "establish" his innocence. His innocence is presumed until the contrary is proven. No man has to show that the witnesses are sane and have sworn fairly in order to enjoy the presumption of his innocence until the contrary is proven.

No court in Kentucky would admit as evidence that which Mr. WilkerSON offers as evidence of the existence of a God.

Where is any "predicament in which the atheist has placed himself?" Mr. WilkerSON says there is a God and I say there is not; how am I in any more embarrassing predicament than he is?

The opinion of "the Psalmist" does not cut any ice in this case. The insinuations are that "the Psalmist" was a fake any more than a thousand other towns in America and yet if any man had brought such a claim as that upon Galveston, he would have been hanged as a fiend. A God who would do that is no better than a man who would do that.

If the fates of Mont Pelee and Galveston are samples of that God does, pray give us some samples of what the devil does.

All the gush you are giving us about the great being who created the world and governs it, etc., etc., etc., don't count—that is the question in issue; that's what we are trying to find out; whether or not there is any such God.

If your question is admissible that settles it and further discussion is unnecessary.

That "Oh, vain man" business don't count either. It is a count and it is a vain man for you to say that there is no God that you say that there is.

Why do you, living in Texas, set yourself up to know any more about God than I do living in Kentucky, especially as I am but recently back from Palestine, God's old stamping ground, and nobody ever heard of God being in Texas, and nobody believes he would go there.

You apologize for God's destroying Galveston as he did by saying that, any way, the people would all soon have had to die by some means.

Exactly the same may be said for the car barn murders lately hanged in Chicago. Those murderers did not do anything so very bad, after all, you seem to think.

In a few more short and fleeting years all those men that were murdered by the car barn murderers would have died from some other cause or cause, and the car barn murderers only hastened up their a little.

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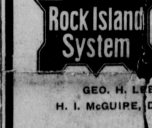
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First and Third Tuesdays of Each Month

GEORGE H. LEE, G. P. A., Little Rock, Ark.

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NEW TRAIN TO TEXAS

Leaving St. Louis at 9:15 A. M. Daily. The "KATY FAIR SPECIAL" COMPANION TRAIN TO "THE KATY FLYER"

Why God should have trusted Galveston as he did. No man of any sense will say that Galveston deserved such a fate any more than a thousand other towns in America and yet if any man had brought such a claim as that upon Galveston, he would have been hanged as a fiend. A God who would do that is no better than a man who would do that.

If the fates of Mont Pelee and Galveston are samples of that God does, pray give us some samples of what the devil does.

All the gush you are giving us about the great being who created the world and governs it, etc., etc., etc., don't count—that is the question in issue; that's what we are trying to find out; whether or not there is any such God.

If your question is admissible that settles it and further discussion is unnecessary.

That "Oh, vain man" business don't count either. It is a count and it is a vain man for you to say that there is no God that you say that there is.

Why do you, living in Texas, set yourself up to know any more about God than I do living in Kentucky, especially as I am but recently back from Palestine, God's old stamping ground, and nobody ever heard of God being in Texas, and nobody believes he would go there.

You apologize for God's destroying Galveston as he did by saying that, any way, the people would all soon have had to die by some means.

Exactly the same may be said for the car barn murders lately hanged in Chicago. Those murderers did not do anything so very bad, after all, you seem to think.

In a few more short and fleeting years all those men that were murdered by the car barn murderers would have died from some other cause or cause, and the car barn murderers only hastened up their a little.

An Irishman condemned to death, upon being given the choice of death he was to die, said he would choose death from old age.

I think to have given that option to the people in Galveston, and to the people murdered by the car barn murderers would have been more credit to God and to the car barn murderers.

Why do you say that the people in Galveston had "misused" their lives. Many of them were babies—some of them unborn babies—and many of them were good women giving their lives to help the poor and afflicted in the hospitals. Yet, in order to apologize for your God, you say these people were "misusing" their lives.

Yes, the chances decidedly are that I must soon "shuffle off this mortal coil," but why does your God keep me an infidel here until I am nearly 70 years old and burn up little children and their good Christian mothers and fathers?

I assume that there cannot be any intelligent governor of the universe, because the things attributed to him are not intelligently done.

There is no intelligence in God's increasing the cotton weevil and destroying the tobacco worm so as to decrease the amount of cotton that makes people happy, and increase the amount of tobacco that injures their health.

If God is proceeding intelligently why he is discouraging Christianity by letting the infidel Jews lick the Christian Russians?

Your argument for the Bible is that God was for the Jews and against the heathen because little David knocked out Goliath, and now that the little infidel Jew is everlastingly pulverizing the big Christian Russian why don't it show that God is for the heathen and against the Christian?